



# MENUCHAV'SIMCHA

Candle Lighting 4:25 PM

Vol. 15 Issue 5

## Parshas Vayetzei 5779

### THE RIGHT TYPE

BY RABBI YOSEF PRUPAS

There are verses in the Torah where a slight nuance in the wording can be explained in a way that would work with the simple understanding of the verse. Or, one can take the approach that any variance in a verse's wording alludes to something beneath the surface, waiting to be revealed. This week's parsha, Parshas Vayetzei, is one such example. We are told of how Yaakov, upon arriving at Har Hamoria, prepared for sleep by placing stones in a semi circle around his head to protect him from wild animals. Rashi points out that when Yaakov wakes up, the verse states that he took "the stone," and not "the stones," from under his head. Rashi explains that it is written in singular form to allude to a dispute between the stones that occurred that night. Each stone desired the merit of having the righteous Yaakov rest his head upon it. The end result of their argument was that they all merged into one. The Maharal laments, that unfortunately, since such an event is hard to believe, there are those who prefer to explain the use of the singular form in a way that wouldn't conflict with the simple understanding of the verse. Therefore, since one cannot ignore the words of the Medrash, how is this phenomenon to be explained? After all, it is well known that stones aren't capable of speech, nor can they transform into one entity.

One may prefer to avoid the hidden and mysterious elements of the Torah, but because it is all truth one must attempt to extrapolate that which can be understood and apply appropriately. The Maharal reveals that the soul of Yaakov was a lofty one. Yaakov had worked upon himself until he eventually rose to a high level of holiness and was by definition removed from all that was physical.

**WITH THIS  
IN MIND WE  
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HOW STONES  
CAN ARGUE**

The spiritual plane that Yakov was on demanded that all that related to him be in a unified form. While in the physical world there is diversity, in the spiritual world there is only unity. We find the children of Yaakov, in responding to his concern of the possibility of sin amongst them, saying, "just as in your heart there is only 'one' so too in our heart there is only one." (Pesachim 56a) There are other additional to this concept.

With this in mind we can now understand how stones can argue. They don't argue verbally, rather there was conflict that arose as a result of the need to unify in their connection with Yaakov. Because Yaakov's spiritual nature demanded that the stones somehow combine, the stones therefore morphed into one entity. It is for this reason all Jews are unified under one name - Klal "Yisrael," the name of Yaakov. "Yisrael" signifies the spiritual accomplishment of Yaakov. We are only "Klal Yisrael" when we are "K'ish echad b'lev echad," one body and one heart.

We can now understand why the holiday of Succos represents Yaakov. The Sukkah is referred to as "Sukkas Shalom," the Sukkah of Peace. R' Eliyahu Dessler explains this is because the transitory nature of the Sukkah reminds us that all in life is temporary. If one contemplates and internalizes this lesson, one will learn to focus on what is truly important in life: Torah and service of Hashem. If we live that way there will be no reason to fight, because our priorities and goals will be the same. As a result there will only be peace and unity, which is the attribute of Yaakov. May we merit true unity through the guidance of Torah, thereby meriting the coming of Moshiach speedily in our day.

### DVAR HALACHA



#### Sheichar Akum: Coffee II Part 5

BASED ON THE SUNDAY MORNING HALACHA SHIUR  
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL  
WRITTEN BY: OVADIA GOWAR

Last week we learned that coffee would likely not fall under the *gezeirah* of *sheichar akum*. However, there is much debate as to whether or not it falls under the *gezeirah* of *bishul akum*?

The Pri Chadash tries to prove from Tosfos in Avodah Zara (35b) that just as beer (which is made from cooked barley) does not fall under *bishul akum* because the *brocha* on beer is *shehakol* and not *borei minei mezonos* and thus we see that water is the main ingredient, so too with coffee, where we say *shehakol* and not *borei pri haeitz*.

The Panim Meiros argues with the Pri Chadash. He brings the Bach who has a difficulty with Tosfos. The Bach says that you cannot bring a proof from *hilchos brochos* to *hilchos bishul akum*. In the case of barley, since you crushed it up, it has lost its original form, and that is why you change the *brocha* to *shehakol*. But at the end of the day, the same barley, regardless of its form, was still cooked up by a non-Jew. So too, argues the Panim Meiros, the Pri Chadash cannot bring a proof for coffee from the fact that its *brocha* is *shehakol*.

The Chasam Sofer concedes that the Bach is bringing a strong argument against Tosfos. But he defends the Pri Chadash by distinguishing between the cases of beer and coffee. With the beer, the Bach has a point, because the barley disintegrates and then gets absorbed into the water, so all of the barley is there and therefore falls under *bishul akum*. However, with coffee, the grounds are not dissolved into the water. Rather the water simply absorbs the taste from the coffee. So here the reasoning of Tosfos could apply. The *brocha* of *shehakol* is a proof that the main component of coffee is the water, to which *bishul akum* does not

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Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**  
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# MENUCHAV'SIMCHA

DVAR HALACHA

## KOLLEL News

### CONDOLENCES TO:

**DR DAVID WEISS AND FAMILY**  
ON THE LOSS OF HIS FATHER IN YERUSALYIM,  
MR. AARON WEISS Z"L

**DR. DIANE GAERTNER OKRENT AND FAMILY**  
ON THE LOSS OF THEIR HUSBAND AND FATHER  
DR. HOWARD OKRENT Z"L

### CHANUKAH MESIBAH AT THE KOLLEL, DEC. 4! WITH RABBI YOSEF REINMAN

RENOWNED AUTHOR, HISTORIAN AND TALMUDIC SCHOLAR

WHO WILL BE SPEAKING ON THE TOPIC

### DIFFICULT DECISIONS IN ANCIENT AND MODERN TIMES

JOIN US FOR DIVREI TORAH, A DESSERT  
RECEPTION, DANCING, AND A KUMZITS

8:15 PM

### WOMEN'S MELAVEH MALKA THIS MOTZAEI SHABBOS PARSHAS VAYEITZEI, NOVEMBER 17.

WOMEN FROM THE COMMUNITY ARE  
INVITED TO JOIN US FOR A MELAVEH MALKA  
THIS MOTZAEI SHABBOS

PARSHAS VAYEITZEI, NOVEMBER 17TH.  
AT 8:30 PM AT KOSLOFF TORAH ACADEMY.

DAIRY BUFFET!

To receive  
Menucha Vesimcha by weekly email  
or to dedicate/sponsor an issue  
menuchavesimcha@phillykollel.org

### DAVENING TIMES:

#### Friday, November 16:

4:25PM Candle Lighting  
4:43PM Shkiya/sunset

#### Shabbos, November 17:

8:15AM Shacharis  
8:41AM/9:17AM Latest Krias Shema  
4:00PM Mincha

#### Followed by Shalosh Seudos

4:43PM Shkiya/Sunset  
5:38PM Ma'ariv  
5:55M 72 minutes  
6:30PM Masmid  
7:30PM Rabbi Reismens's Navi Shiur

### MASMID PROGRAM THIS MOTZAEI SHABBOS!

STARTING AT 6:30

MASMID THIS WEEK IS SPONSORED BY:

THE PHILADELPHIA COMMUNITY KOLLEL  
AND  
MRS. ROCHELLE NOSENCHUK

IN MEMORY OF HER BELOVED HUSBAND,  
OUR DEAR FRIEND AND MASMID PILLAR,

MR. ERWIN NOSENCHUK,  
YITZCHAK ZVI BEN ASHER A"H

[cont. from front]

apply.

The Pri Chadash has a second argument that coffee is exempt from *bishul akum*, because it is not made to enhance or accompany bread in a meal. The Panim Meiros dismisses this argument because this position on *bishul akum* is the Pri Chadash's unique position, which is not agreed upon by others. The language of the Shulchan Aruch in Siman 112 clearly implies that even something secondary to a meal, such as an appetizer or dessert, falls under *bishul akum* as well.

Besides the Pri Chadash, there are three other lines of reasoning to argue that *bishul akum* doesn't apply to coffee, put forth by the Maharsham. The first is it could be that the *gezeirah* of *bishul akum* was only made on food and not on drinks. A second argument is that *bishul akum* only applies on things that a person would invite his friend over to eat. In the Maharsham's time this probably applied to coffee because in his time coffee was drunk solely for its caffeine, not as a social drink. In our age coffee is very much a social drink, so applying this line of reasoning is difficult. A third argument is that most people need to add milk as well as some sort of sweetener to the coffee. When the non-Jewish barista at Starbucks makes you the basic black coffee, it is not yet at the stage where it is considered to be drinkable by most people. *Bishul akum* only applies once the food item is edible to a degree.

In practice the *minhag* is to be lenient with non-Jewish-made coffee, but someone who chooses to be strict and doesn't drink the coffee provided on a plane or at a Starbucks for instance, has a reasonable basis for this.

Next week IY"Y we will look at *stam yeinam* (non-Jewish wine).



### RIDDLE OF THE WEEK

Where is there a mention of ICE CREAM in this week's Parsha?

Answers to last week's riddle: Q. What are the two differences between Tamar's pregnancy and Rivka's pregnancy? A. Rivka gave birth at full term to two children, one righteous and one wicked. Tamar gave birth after seven months to two righteous children

### STORY

REPRODUCED FROM "TALES OF TZADDIKIM"  
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## THE DEDICATED STUDENT

Before Hillel became Nasi of his people he was very poor. Whatever money he earned, he always divided into two parts. He used half to buy bread for his wife and children and half to pay the watchmen of the beis midrash to allow him to enter and study Torah from the great teachers, Shemaya and Avtalyon. Once, Hillel could find no work – and did not earn any money. It was a Friday. Hillel was distressed that he could not buy candles, wine and flour for challos in honor of the Shabbos. But even more than that, he was unhappy that he could not enter the beis midrash that day and study Torah from the Sages of the generation. Hillel passed by the beis midrash and thought with longing, "There, inside, sit my teachers, with their students at their feet, all studying Torah while I must remain out here, deprived of that precious Torah. If only I could just hear what they were saying!" His longing gave birth to an idea. Quickly he climbed up to the roof and lay down on the skylight. Now, he was able to hear the sweet sounds of Torah study rising from the mouths of Shemaya and Avtalyon. He could even see their faces as they sat in the room, next to the stove. He lay thus all day, listening avidly.

It was the month of Teves - the middle of the winter. Yet, he was so enraptured in the beloved Torah which he was hearing that he did not even feel the fierce cold. Night fell and the cold became more intense. Hillel lost consciousness. Snow began falling, slowly covering him. But he no longer felt anything. Meanwhile, inside the beis midrash the rabbis had ushered in the Shabbos with joy. They made kiddush, ate their Shabbos meal and then continued to study until morning.

When dawn broke Shemaya said to Avtalyon, "Avtalyon, my brother, why is it so dark in here today? It is already morning but the light is so dim. Is it so stormy outside that there is no sunlight?" The two looked up and saw a face staring at them through the skylight. The talmidim rushed up to the roof. They dug through the snow until they found the man who was lying there. They looked at his face and recognized their friend Hillel! Quickly they took him down and brought him into the beis midrash. It was Shabbos, yet they washed him, rubbed his body, anointed it with oil and put him near the fire. Hillel began breathing again. Shemaya and Avtalyon then said: "It is permitted to desecrate the Shabbos in order to save a human life. And for Hillel here, who was dangerously sick, it was certainly permitted to desecrate the Shabbos!"

Hillel recovered and studied for many years with his great teachers until he, too, became a great Sage, teacher and Nasi of all Israel.

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